

## EXTRA-TEMPORAL CAUSALITY

*Maimonides* formulated, according to ancient Hebrew thought and learning, that time was injected into space and time appeared simultaneously with the origin of our universe; *Spinoza* explained that only finite phenomena are time-bound and that eternal truth is timeless. The natural extension of energy process levels determines the physical properties of time, all living organisms are time automata (local clocks) and the electromagnetic field of living time systems indicates their energy level or rate of time-flow while the human brain registers these differentials in scalar potentials of photonic electrodynamics. All cause-effect processes are linked to an initial position of energy as **temporal causal mechanics** and energetic level variations lead to causal variations; gravitational *energy* and longitudinal *waves* are even able to enter and leave atomic nuclei: light wave behavior is changed by variations of photonic reality. *Moshe Carmeli* (astro-ph-0103008) observed a backward motion of cosmological time or cosmic unified world time (global clock), leading to the physical consequence of universal extra-temporal causality; the quantum scientific method is applied research into the wave structure of matter which originated from extra-temporal causality of *light as Zeitgeber*.

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על פי החשיבה והלימוד היהודיים העתיקים, הרמב"ם טען כי הזמן מוזרק אל תוך החלל וכי הזמן הופיע במקביל להיווצרות היקום שלנו; שפינוזה הסביר שרק תופעות סופיות הן תלויות-זמן וכי האמת הנצחית היא על-זמנית. הרמות הטבעיות של תהליך הארכת האנרגיה (extension of energy) קובעות את תכונותיו הפיזיות של הזמן, כל היצורים החיים הם רובוטים של הזמן (שעונים מקומיים) והשדה האלקטרומגנטי של מערכות זמן חיות מצביע על רמות האנרגיה שלהם או על קצב זרימת הזמן, בעוד שמוח האדם רושם את ההפרשים האלה בפוטנציאלים סקלריים של אלקטרודינמיקה של פוטונים. כל תהליכי סיבה ומסובב קשורים לפוזיציה התחלתית של אנרגיה כמכניקה של סיבתיות זמנית ושינויים ברמות האנרגיות מובילים לשינויים סיבתיים; אנרגיה גרביטציונית וגלים אורכיים מסוגלים אפילו להיכנס ולהותיר גרעיני אטום: התנהגות גל האור משתנה כתוצאה משינויים במציאות הפוטונית. משה כרמלי (astro-ph-0103008) צפה בתנועה אחורה של הזמן הקוסמולוגי או של הזמן העולמי הקוסמי המאוחד (שעון גלובלי), שהובילה לתוצאה הפיזית של סיבתיות אוניברסלית על-זמנית; שיטת הקוונטים המדעית היא מחקר יישומי של המבנה הגלי של החומר שמקורה סיבתיות על-זמנית של האור כצייטגבר.

סטיבן ג'הוקל טרניק/איש מדעי החברה/טכנו-לוגוס, אינק. מאז 1985

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## Ontological Implications of Modern Cosmology

The unity of creation and the creator is the basic postulate of the Hebrew Torah and from Carmeli cosmology follows that the biblical description of the six-day creation of the universe is scientifically valid as there were no reference systems to compare with, i.e. matter and energy derive from light; the days of our lives now are not equal to the days at the time of the light explosion, an interval of one seconds today would have lasted ten seconds then; we are unable to reach the singular point of temporal origin even mentally, since this would take infinite time, because of the backward motion of time. Time is unified for all space, consisting hierarchically of cosmological/universal, geometric/global and arithmetic/local time. Human biological age is determined by cosmological time, not by local measurable time; the departure of the soul from the body, i.e. transformation back into nothing in the material sense, is consonant with the universe having been created from no-thing as in such a system the creator is perceived as no-thing. Time appeared simultaneously with the appearance of our universe, time had not already existed before creation; the existence of time before creation would have required a motion of spheres to determine a time interval, the spheres themselves have been created, thus time was injected into space. Our closed system of periodical events is subject to cosmic unified time, the isotropic metric of space is the same at all points and in all directions. The Carmelian idea of time in physics, i.e. relative cosmology, confirms the core concepts of biblical ontology and should be studied in greater depth.

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read my first 2 essays at: [www.issuu.com](http://www.issuu.com) ( search: Jewish Temporal Ontology; Torah Cosmological Time)

## Jewish Temporal Ontology

Human life is a pilgrimage of uncertainty, imperfection, risk and isolation ; anthropologically, religion offers certainty, perfection, safety and connection. Ecclesiastes 3 elaborates on the Jewish ontology of time and the Talmud/Brahkot 64a claims that Torah learners have no rest in this world ( and the world-to-come) , citing Psalms 84:7. The resolution of the time paradox cannot be found within relative or 'eternal ' time, but with the concept of absolute time. Jewish temporal ontology works by the unity of past , present and future in cyclical pattern ; Aristotelian eternal matter does not recognize the cause of creation and the effect of evolution, of time being the difference between cause & effect ( cause minus effect = time ) ; the Greek Septuagint verb of 'epoisen' means to produce/make some-thing ( out of some-thing ) with no creative power. Newtonian absolute and Einsteinian relative time better correspond to Jewish temporal ontology, but we prefer Carmelian cosmological time as will be explained later on. The Hebrew perception of ontological time survived the Egyptian, Babylonian, Persian , Greek and Roman exile ( which lasted until May 14, 1948 ) ; Maimonides ( The Guide to the Perplexed ) reclaims that time appeared simultaneously with the appearance of our universe , resulting in closed time systems of periodical events in local clock readings and unified objective time for all space ( = reality ) , thus recognizing an arithmetic concept of time and a geometric space-time continuum.

Science is the methodical perception , observation and discovery of the laws of natural order by the human mind ; it is not a general mathematical theory of everything , e.g.one formula, equation or calculation of electricity, magnetism, gravity and nucleonics does not exist, but much progress is done to connect multiple forces in multi-dimensional geometry ( = matter ) ; non-Euclidean geometry paved the way for models of curved space-time which were the basis for the general theory of relativity . Time cannot be equated to a ( linear ) sequence of events & things and its measurement ; time is the inner dimension of space ( = reality ) --- there exists an order of time ( seder zmanim ) which is a precursor of time. Time emerges from the rhythmic forces of light, vibration is the source of time ; science focuses on the vibration of light waves as first cause ( not on the origin of vibration ) . The pure mathematical model of time ( and change ) is a concept in topological dynamics that supports the ability to naturally move from any point in time to any other point in time ; each moment of time represents a re-construction of the universe, every moment of time can be trans-composed into every other moment of time; each moment of time includes with itself all moments of time , the rate of change in any interval of time is gradually bounded .Science teaches that the universe is in a state of continuous vibration ; time's cycles seem even to affect our physical & mental health .

The Hebrew perception of vibrational units is the following : rega=blink of an eye/0.06 seconds ; chalek=measure of breath/3.3 seconds ; sha'a =an hour, depending on seasons with day/night variety ; yom=from sunset to sunset ; shavua= 7 day period from sabbath to sabbath ; chodesh=period from new moon to new moon ; shanah=yearly inter-calculation of lunar ( solar ) cycles ; shmita=7 year cycle ; yovel=after 7 shmita cycles=49+1=50 year cycle ; alpayim shana=two-millennial cycle=2000 years ; shav alefin shanin=the 7000 years of 'history' ; olam= time-less elevation of 'history'. The rega is the Torah's quantum unit of time , it is also the interval of a flash of thought. Circumstances of this world can be traced back to the point of thought that was its birth into reality as time is injected into reality ( = space ) ; when the force of impact is concentrated onto the narrowest point possible, it becomes proportionately even more potent . Enlightenment is literally a mind/body process, generally

reached in a meditative alpha state (a certain physiological brain wave pattern); it is also important to note that an intention diminishes drastically after an hour. Our work towards the future is concretizing faith (from faith to fact) by the rhythm of breath; the pulse of breath (chalek) is our most basic exchange with the world --- the criterion of death in Jewish law is the cessation of breath as breath is life (Genesis 2:7). Rosh hodesh= rebirth of the new moon as a cycle in a cycle is the root of hadash=new; being in control of time means life, being under control of time means death, thus we have the properties of eternity vs. entropy. The gematria of shanah is 355, that of yom is 113;  $355/113=3.141592$  --- it approximates pi in the sky (but make the proof yourself before you die). The oldest known Hebrew mathematical treatise of Mishnat Ha'Middat shows clear knowledge of the circular constant ( $\pi=3\frac{1}{7}$ ). Hasidism knows a world-wide pulse determining the flow of unified time (etsem hemshekk ha'zman) and measurable time (zman ha'nimdad veva' meshuar); human biological age is determined by universal flowing time not by local estimable time; the final transformation (death) of being into no-thing in the material sense is consonant with the universe having been created from no-thing (=eternal upper force). The first great contraction (tsimtsum harishon) caused no-thing to oscillate like some-thing, no-thing in vibration looks as some-thing: work's most essential function in the universe is to serve rest --- work is but a means to that end, the final goal is rest (tikun olam).

In cosmology, local time also co-exists with a certain unified world time; each moment the metric of space is the same for all points and in all directions, due to the homogeneity and isotropy of space. Carmelian cosmological time is read backwards with respect to the present moment of time (=cosmic time moment); the contraction of all lengths (entity distances) is not because of relative velocity of reference systems, but because of backward motion in time. The interval between two instants of time equal to one second today increases 10fold= an interval of one second today would have lasted ten seconds then, for today's observer (M.Carmeli: Cosmological Special Relativity, in: Foundation of Physics, Volume 26, No.3, 1996, pages 413-416). It is not possible to reach the singular point of temporal origin --- this would take infinite time, even as a mental operation. Time differences in the early universe can by no means be equally measured to one present day; the days of today are not equal to the days of the big bang (plasma explosion). The accumulation of time from the first day of the universe to the 2<sup>nd</sup>, 3<sup>rd</sup>, ..., up to now is equivalent to Hubble time --- Hubble time, limited by 0 gravity, is the maximum time allowed in nature; the speed of light in vacuum and Hubble time in vacuum behave equal, the age of the universe equals Hubble time in vacuum (12.5 billion years). These are universal constants, the age of the universe in future will remain constant as it was yesterday or today.

Astrophysics dates the universe itself about 13 billion years, the earth is geologically dated 4.5 billion years --- evolutionary theory is based on an earth that is many billion years old. In any case, methodical dating methods (tree-dating, carbon14, radioactive rock-dating) are to be called in question as they relate to the temporal behavior of the measurement tools, but the essence of time is order (sequence and/or hierarchy); science generally prefers data/theory with the simplest explanation, covering the most observed phenomena. There are a lot of scientific anomalies, e.g. the dinosaurs did not gradually die from natural selection (65 million years ago), dendrochronology dates the oldest living tree about 5000 years (with dead trees about 10000 years), the psycho-kinetic influence of the human mind on physical systems, spontaneous random processes in cancer cells. A

meteorite impact with hydrothermal effects may have altered the rocks of the earth as earthquakes ( and giant tsunamis ) can move big pieces of rocks at high speed ,i.e. all dating methods do depend on the behavior of the device and an implicit 'hermeneutics'. It is our prospection that ancient wisdom and modern knowledge can be integrated tech-know-logically via the scientific method, e.g. the modern asteroid impact theory (catastrophism ) fits with the many ancient accounts and narratives of a great flood. We perceive Carmelian cosmological time as a practical tool for approaching the ontological tension of being human in our age of growing complexity and rapid transformation --- science is as well a methodical exploration into reality as a produce of the human mind (also Halacha derives from human mental activity to methodically structure life but it differs in intuition and intention , i.e. different level of inquiry ) ; the scientific method of empirical induction & logical deduction moves permanently beyond classic casuistry , but it is perceivable that deeper intangible wisdom and higher tangible knowledge will merge holistically in the near future.

Conclusio: Light is the vibrational Zeitgeber of our universe, time is a multi-dimensional and differential order of cause & effect in a sequence/hierarchy of events and things in cyclical pattern ; the original Hebrew ontology is the cosmic and unified nature of human temporal existence, e.g. biological age is determined by universal flowing time and not by local clock readings --- the Torah's quantum vibration unit is a rega = blink of an eye/interval of a flash of thought/0.06 seconds. A day refers to the diameter of a circle, a year refers to the circumference of a circle, serving as basic parameters of temporal orientation. Carmelian cosmological time is read backwards with respect to the present moment of time and represents modern Jewish temporal ontology via the cosmic time moment ( relative expansion and contraction of all lengths/intervals ); the days of today are not equal to the days of the bing bang --- the age of the universe equals Hubble time or the speed of light in vacuum ( 12.5 billion years ).Our basic cosmic time moment for exchange with this world is chalek/breath ( 3.3 seconds ), i.e. life energy is circulated via the atmospheric medium of air. Classical wisdom and scientific knowledge will merge in the very near future as the human community will reach a deeper understanding of spatial-temporal phenomena and ontological meaning.

Abstract: The ancient wisdom of classical Hebrew ontology and the techno-scientific knowledge of modern Jewish thought will progressively merge into a holistic conjuncture of temporal motion and meaning in the general human community, most probably leading to innovative ethical, economic and ecological agendas ,concerning social inter-action. Carmelian cosmological time is a vital concept of contemporary Jewish thought and implies deep ontological meaning.

Key-words: ontology, cosmology, unified time, Hebrew wisdom, Jewish thought, futuristics

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Links:

[Creationwiki.org/Cosmological\\_relativity](http://Creationwiki.org/Cosmological_relativity)

[www-history.mcs.st-and.ac.uk/history/Biographies/Carmeli.html](http://www-history.mcs.st-and.ac.uk/history/Biographies/Carmeli.html)

[Idolphin.org/jtime.html](http://Idolphin.org/jtime.html)

## Torah Cosmological Time

If science as a methodical tool of human investigation into special and general aspects of reality is to be more than an egotistic pursuit or intellectual pleasure then it also has to reach the research level of cosmological unity. The unity of creation and a creator is the core postulated truth of the written and oral T-or-ah (or=light), besides the many laws and secrets that are implied in the (hyper-) text. As truth and science correspond, we have to apply these tools of knowledge and wisdom as a gift and not as a commodity as Psalms 111:2 and 111:6 do recommend; the Torah begins with the sequential and hierarchical account of creation to show that Torah and science are not to separate, resting on one cosmological foundation: every human being is invited to study this creative unity and its ethical content.

Our cosmological model does not apply Aristotelian eternal matter of the universe; on the contrary, we do think like Maimonides and the Bing Bang theory that time has not existed before creation and appeared in simultaneity with our universe (light); all matter and energy derive from this created light, thus time was injected into space. The cosmological model of an inflated universe is almost a standard paradigm of contemporary physics, confirming Genesis 3. In addition, there is a unified objective time for all space and human life is determined by this world-wide pulse of cosmic flowing time. The local clock readings of arithmetic measurable time and the geometry of the space-time continuum do depend on this temporal phenomenon; in this world time, each moment in the metric of space is equal in distance. The enigma of absolute Newtonian and relative Einsteinian time can be elucidated by the concept of cosmological special relativity (M.Carmeli, *Cosmological Special Relativity, Foundation of Physics*, Volume 26, No.3, 1996:p.413-416).

In cosmological time and Carmelian equations, time is read backwards; the contraction of all lengths equals Einsteinian distances of entities; however, not because of relative velocity of reference systems. The core reason is backward motion in time; an interval of 1 second today would have lasted 10 seconds then. A constant expansion rate (Hubble time) of our universe plays the role of light velocity ( $c$ ) and this cosmic time is unified for all space. The age of the universe equals exactly Hubble time in vacuum (12.5 billion years); the speed of light ( $c$ ) and Hubble time in vacuum/zero-gravity limit behave equal and are universal constants; i.e. the age of the universe does not change. The expansion of time on day 1 and from day 1 to day 2 (Genesis:1-8), and so forth, exactly equals Hubble time; the maximum time allowed in nature is Hubble time in the limit of zero gravity, i.e. one day of our time is by no means equal to one day of the early universe. From this follows that the Torah cosmological time unit of a 6-day creation progression is confirmed by research into of cosmological special relativity; modern scientific knowledge and ancient Torah wisdom do merge via a cosmological world time view where matter and energy were created by light which can be methodically expressed in terms of simple equations.

[www.wolframalpha.com](http://www.wolframalpha.com) dates the Hebrew movement of Torah Judaism back to more than 4000 years, starting with Abraham in Ur; we already elaborated on the ontological and cosmological time perception, observation and measurement of ancient Hebrew and modern Jewry in more scientific detail ([www.issuu.com/jehucal/docs/jewish\\_temporal\\_ontology](http://www.issuu.com/jehucal/docs/jewish_temporal_ontology)) and found convincing evidence via Carmelian cosmological time ([http://creationwiki.org/cosmological\\_relativity](http://creationwiki.org/cosmological_relativity)): light is the vibrational Zeitgeber of curved universal space-time, matter and energy are light derivatives; some-thing is no-thing in vibration via lumen; the infinite light of an eternal upper force created our cosmos in exact 6 temporal units, but any backward reading of time is determined by the expanding/contracting motion of cosmological special relativity. In any case, this is not a halachic (law) or kabbalistic (secrets) investigation, but a methodical attempt on the intermediate level of truth and science; today, it seems extremely difficult to bridge this dangerous river between human and technical science, i.e. technical matter seems to dominate the human mind and there is no real interplay or communication between these two cultures that evolved in the industrial factory age of arithmetic and now digital time. Simply speaking, something went wrong and this has to do with temporal applications, carrying the danger of annihilation. There are at least three types of time: A) arithmetic linear time/closed local clock readings/coordinating human activity, B) geometric space time/open relative reference time/organizing material structure, C) cosmological world time/absolute cosmic flowing time/determining biological organisms. A praxelological integration of these time frameworks is the key to unite the human and technical sciences, i.e. advancing a better understanding of temporal human decisions that indeed have cybernetic feedbacks in the real world because time is the resulting difference between cause and effect: we do also suspect that most chronic diseases of mind and body are a direct consequence of temporal disconnection from the cosmic time flow, e.g. this is also a key topic for future medical science and human health research. On this occasion, it is important to note that sustainable investment trends point directly to models of bio-science, eco-technology and health research.

Let us recall our most important findings: the Torah indicates that light is the cause of time and that this time was injected into our space (perceivable reality, e.g. cyclical sunset/sunrise, lunar cycle), i.e. time is no-thing in luminous vibration (=some-thing); all physical forces derive from light. The movement and development of time is simultaneously of linear/arithmetic, cyclical/geometric and helical/cosmic quantity and quality. Within this 3D helical growth spiral of cosmic regularity, we perceive linear expansion/contraction and geometric relativity. Torah cosmological time, as presented by Carmelian special relativity, has to be read in backward motion, resulting in temporal intervals of special relativity. From this viewpoint, the 6 unit Torah creation intervals do fit easily into simple equations. In any case, these findings are a starting point of cosmological research and more precise investigation must be done concerning the temporal origin and nature of earth and man, focusing on the interplay of light and time.

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[www.marquiswhoswho.net/ternyik](http://www.marquiswhoswho.net/ternyik)

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Links:

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[http://en.wikipedia.org/wiki/File:CMB\\_Timeline300\\_no\\_WMAP](http://en.wikipedia.org/wiki/File:CMB_Timeline300_no_WMAP)

[http://en.wikipedia.org/wiki/Graphical\\_timeline\\_of\\_the\\_Big-Bang](http://en.wikipedia.org/wiki/Graphical_timeline_of_the_Big-Bang)

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## Hebraic Temporology - ID: 38692

Type of Funding Request: Online Funding Inquiry  
Status of this Funding Request: Submitted

### **Instructions:**

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## **Funding Request Info**

### **Request Type**

**Request Type:** Core Funding Area (JTF's full range of grantmaking areas)

**Core Area:** Unsure

**What prompted you to request funding from the John Templeton Foundation?:** Foundation advertisement

## Project

**Project title:** Hebraic Temporology

### **Executive Summary:**

Today, Western culture generally holds the Aristotelian theory of eternal matter as valid. However, Maimonides questioned this theorem and maintains that it is absolutely incorrect to think that time existed before creation, time appeared simultaneously with the appearance of our universe; the existence of time before creation would have required a motion of spheres to determine a time interval, the spheres themselves have been created. In the cosmological special relativity theory of M. Carmeli, this viewpoint is confirmed by physical science research into the natural law of time which works by backward or retro-motion. Our concept of Hebraic temporology aims at an united natural-law science of time.

### **Project Description:**

At: [www.issue.com](http://www.issue.com), following attempts have already been posted (search): Jewish Temporal Ontology; Torah Cosmological Time; Ontological Implications of Modern Cosmology (under: jehucal). Our concern is first and foremost: a Natural-law science of time. The Big Question is the validity of natural law at any given cosmic time! We have: 1= arithmetic linear time/closed local clock readings, 2= geometric cyclical time/world flowing time, 3= unified cosmic time/cosmological spiral time; natural law is governed by 3=valid at any given moment. For example, human biological age is also determined by 3. The cosmological special relativity research of M. Carmeli in physical science does extend the concept of Newtonian absolute time and Einsteinian relative time by the backward reading of time, i.e. the interval between two instants of time equal to 1 second today increases 10fold/an interval of 1 second today would have lasted 10 seconds then. In Carmeli's equations time/T is read backwards with respect to the present moment of time, which is just a cosmic or world time moment, this time is unified for all space; the universe was created 15-18 billion years ago from a singular initial point, it is therefore clear that all distances between entities in the past were shorter. It turns out that time intervals themselves are elongated when approaching the special point of temporal origin (more at: astro-ph-0103008). These scientific findings (universal temporal validity of natural law) that confirm Biblical Genesis and Maimonides do address the ethical, economic and ecological causes and effects in the human social world: ethical liberty is bound to natural law.

### **Project Description Attachment:**

### **Strategic Promise:**

As practicing social scientist (b.1960; +25 professional years), my interest was always natural-law social science. The concept of temporology gives the chance to integrate long-term and short-term causes and effects of human action, i.e. our degree of freedom is limited by natural law. There is a physics of socio-economic systemic processes and temporality is its most important feature; this viewpoint is deeply connected to temporal concepts of entropy, thermodynamics and irreversibility of human action. My first attempt was: Social Learning Processes/Frankfurt/1989; my most recent publication is the e.book: Economics as Heuristics & New Economics/London/2011.

### **Capacity for Success:**

It is necessary to reduce the body of knowledge on natural law and temporology into basic elements or statements (probably a combination of precise human language and abstract simple formulae). In our age of intellectual hyperspecialization, too little effort is invested to recombine the many facts into a working body of knowledge. The sequence of integrative research will be: A=Temporology, B=Natural Law, C=Human action; we start with the origin and nature of time, formulate natural-law science and refer to ethical liberty of human action (limited by the natural-law science of time).

**Expected Outputs:**

In our age, the best output is the method of an electronic publication; a simple to read book manuscript will best serve this goal; the art will be to transfer this difficult scientific topic into simple language or symbols for maximum dispersion; the product will have around 50 pages and more resemble an easy to read booklet.

**Expected Outcomes:**

As human life is of finite temporality, more people will come to understand that their freedom is limited by natural law, i.e. human action is bound to the law of temporal physicality. A very important readership will be managers of all kinds who carry a special responsibility on their shoulders; such a publication could teach such an audience the law of cause and effect via time, nature and action.

**Enduring Impact:**

If such a project can reach an enduring impact then it will be the perception of time, i.e. time was created, matter and energy evolved from light and time is light in vibration; all of our actions should not accelerate the entropic thermodynamics of systemic irreversibility.

**Currency:** Euros

**Request Amount:** 5000

**Total Project Amount:** 10000

**Additional Funding from Other Sources:**

none

**Proposed Project Start Date:** 01/01/2013

**Proposed Project End Date:** 09/30/2015

**Relation to Sir John Templeton's Donor Intent:**

Bridging the divide between the human and technical sciences; achieving a higher consciousness via scientific spirituality; understanding the interaction of matter and spirit for human action.

## Personnel

### **Primary Contact Information**

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### **Project Leader**

**Project Leader Status:** The Primary Contact is the Project Leader

**Project Leader's CV/Resume Upload:** index.pdf

### **Project Co-Leader**

**Project Co-Leader Status:** There is no Project Co-Leader for this request

**Additional Request Contact Name(s):**

bio-gram:www.jesherjehucal.beepworld.de

### **History with the Foundation:**

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